

AN ANSWER

According to TRUTH,

That Trembles not, nor Quakes, nor Quayleth
Given to thirty six *Queries*, propounded by *James*
Parnell (commonly called the *Young Quaker*) to
an ancient Countrey-Minister.



With some Counter-*Queries* returned by the same
Minister unto the said Young Quaker and his
fellowes.

A Word to the Reader.

Courteous Reader,

WEE were forced, notwithstanding so many
Pamphlets extant against the people called
Quakers, to give *Answers* to the 36. *Qua-*
ries of James Parnel the Young *Quaker*, lest the Boy should
be highly conceited of himself, and falsely boast, That he
understandeth more then the Ancients; though we doubt
not but his *Queries* be the dictates of others deceiving and
being deceived, which they yet put under the Boyes name
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for the credit of their Cause: Not that this plot of theirs procures any reputation to it. For neither younger nor elder of them, as appears in this and other of their Writings, either know the truth of God, or expresse it truly, no not in their mother-tongue. For the composure of these Quarries, and bold and false wording of them, sheweth plainly the weaknesse of all who had an hand in them: Unlesse (as Erasmus in his *Vindication* of his *Paraphrases* tells the Sorbonists) they think their ill language brings advantage to their supposed truth, and more true Language breeds suspicion of the truth. Therefore we beseech you to read without partiality, both the said Quarries, and the Authors Answer to them, likewise his Counter-Quarries to him and them: And the Lord give you understanding to the establishment in the truth according to Godlinesse, Tit. 1. 1.

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The Quakers first Querie.

1. **W**hen? and how? and by what? wast thou called to the Ministry which thou professest?

Answer, Although it be easier, for him that is yet in darknesse, to propound doubts and quizes, than for some of the children of Light to answer them on the sudden; as appears by *Nehemiah's* questions propounded to *Daniel* and his three companions, *Dan. 2.* And that our Saviour himself refused to answer the *Pharisees* Interrogatories, till they had first answered him, *Matth. 21. 23, 24.* And albeit I might put you off with *Salomon's* words, *Prov. 26. 4.* Answer not a fool according to his folly, lest thou also be like unto him: yet lest you should continue wise in your own eyes, and by my silence take occasion to insult; I answer to your several Quarries as followeth, and expect that you should do the like to mine, if you be able.

To

To this Quarry I say then, That I was inwardly called to the Ministry which I profess, by the motion and gift of Gods Spirit long before you were born, which hath been Gods ordinary way: See *Job* 32. 8. *2 Chron.* 20. 14. *Amos* 5. 7, 15. *Mic.* 3. 8.

2. *Quary*, Whether is this call and means which thou *professeth*, mediate, or immediate?

Ans. It was both; for besides the immediate aforesaid, I was Ordained a Minister by the Superiours and Governours of the Church, as the Elders and Pastours of the Churches were formerly by *Paul* and *Barnabas*, *Act.* 14. 23. But I doubt whether *James Parnell* was called either way to be a Teacher. If so, let him prove it by an infallible testimony.

3. *Quary*, Whether thou art guided by the same infallible Spirit which gave forth the Scriptures?

Ans. 1. Your selves teach, That all men are taught and guided by that Spirit at times. 2. I am, I praise God for it, usually guided and assisted by that Spirit, which is alwayes infallible. 3. I doubt whether any of those called Quakers are alwayes guided by that Spirit, for the reasons hereafter mentioned; Nor did *Paul* himself alwayes speak by that Spirit, *1 Cor.* 7. 22.

4. *Quary*, Whether they that are guided by that Spirit need study how or what to preach?

Ans. *Timothy* had that Spirit in a greater measure then *James Parnell* and many of his companions have: Yet *Paul* saith thus unto him, *1 Tim.* 4. 13, 14, 15, 16. *Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by or for prophecy, with the laying on of the hands of the Presbytery. Meditate on these things, give thy self wholly unto them, that thy profiting may appear to all. Take heed unto thy self, and unto thy doctrine: continue in them: For in so doing thou shalt save thy self, and them that hear thee.* Yea, if the Apostles had been put to it, to preach upon a short Text or theme methodically, as by a long practice in the Church it is expected from us, they must oft-times have studied for it, as I conceive; though if we were left at large to speak as the Spirit of God moveth us, and giveth matter in, I hope some of us, by Gods assistance, should speak to as good or better purpose, than many who now pretend to the Spirits actings.

5 *Query*, Whether it is as lawful now for Tradesmen, Shepherds, or Ploughmen to preach, if they be led by the Spirit of God, as those that spake forth the Scriptures?

Ans. First, if this were granted wholly, *James Parnell* cannot claim any interest therein, as I conceive; For he is neither Tradesman, Plowman, nor Shepherd, nor will take any course to maintain himself by his labour; for he hath been tried. Secondly, I say, If men be made of God spiritual, whether Shepherds and Plowmen first, they may teach. But, thirdly, every man that hath the Spirit in some measure doth not attain to that growth, height, and degree, that they did, who gave forth the Scriptures; and therefore may not as lawfully, nor as infallibly teach as they did, *Luk. 24. 49. Act. 1. 8.* Nor can I discern clearly, that the best among them called the Quakers have yet reached that degree or dispensation of the Spirit, whatever they pretend; though I could wish with *Moses*, that they and all the people of God were Prophets, as *Eldad* and *Medad* were, and that the Lord would put his Spirit upon them; so far am I from saying any mans gifts or spiritual attainments. I understand that *James Parnell* was quaking the last Summer at *Cambridge*. It were to be wished that he had stayed at that *Jericho* till his beard had been grown, before he had prophesied.

6 *Qu.* Whether any are the Ministers or Messengers of Christ but those that are guided by his Spirit; and abide in his doctrine, as the holy men of God was in the Scripture? And whether the wind doth not now blow where it listeth?

Ans. To the first part of this double Query, I say, first, That none are the true Ministers and Messengers of Christ, but those that are in some measure guided by his Spirit, and abide in his doctrine. But, secondly, men may think that they have that Spirit, and yet be led by the lying spirit, as *Zedekiah* who smote *Michaiab* was, *1 King. 22. 24.* To the second part I say, That the wind bloweth where it listeth, if it be not stopped; yet are there many false winds which blow likewise from a deceitful spirit, *Ephes. 4. 14.* *Thus we henceforth be no more Children* (mark that *James*) *tossed to and fro, and carried about with every wind of Doctrine.*

7 *Query*, Whether thou wilt now own immediate Revelation, yea, or no?

A. First,

Ans. First, I say, that the Apostle teacheth us to pray for the Spirit of Wisdom and Revelation in the acknowledgment of God, *Ephes. 1. 17.* which also in a way of faith, obedience, prayer, and perseverance may be obtained: but there are many false lights and delusions of Satan (who too often transforms himself into an Angel of light, *2 Cor. 11. 14.*) which are entertained by unwary men for the Illuminations and Revelations of Gods Spirit, as appears in *Zedekiah* aforesaid. See also *Ezekiel 13. 6.* and *14. 9. 2 Thess. 2. 11.*

8 *Query.* What is thy Gospel which thou art a Minister of? And whether thy Gospel be free and without charge as the Apostles was?

Ans. To the first part of this query I say, That my Gospel which I preach is the same which Christ and his Apostles taught: which is summarily contained in those 4. verses, *Tit. 2. 11, 12, 13, 14.* For the Grace of God which bringeth salvation to all men hath appeared, Teaching us, that denying ungodliness and worldly lusts, we should live soberly, and justly, and godly in this present world: Looking for that blessed hope, and the appearing of the great God, and our Saviour Jesus Christ: Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.

To the second I say, That the Apostles Gospel was not every way free and without charge. For he saith, *2 Cor. 11. 8.* I robbed other Churches, taking wages of them to do you service. Nor hath Christ or any of his Apostles imposed it upon us, that the Gospel should be altogether without charge; and to them which have it taught, *Rom. 15. 27. Gal. 6. 6.* Nor is James Parnel's Gospel, be it right or wrong, without charge; if he do not take more then it is worth, when duly examined, it's well.

9 *Query.* Whether thou dost hold up the first Priesthood which took Tythes, or the second Priesthood that took no Tythes? which last thou dost deny, seeing thou takest Tythes.

Ans. Although it be clear here, that James Parnel understands not which was the first Priesthood, and which was the last, whatsoever his fellowes do; yet I say, that Melchizedeck whose Priesthood was the first Priesthood, took Tythes, *Gen. 14. 20. Heb. 7. 2, 3, 4, 5, &c.* And the Levitical Priesthood, which was the

the second and not the first Priesthood, took Tythes also, as is confessed by your selves, and also others. So that there is no Priesthood mentioned in the Scriptures which took not Tythes. How then do I, or any others deny either of those Priesthoods, by taking that which they took?

10 Query, Whether is thy Rule in the Scriptures for the Ministers of the Gospel to take Tythes?

Ans. Although it be sufficient for me and other Ministers of the Gospel, that there is no Commandment in the Gospel against the taking of Tythes; which you must produce ere you can make the thing unlawful: yet we have warrant enough there, for what we do in this kind.

For first, the Lord hath assumed to himself the right and title of all tythes, *Levis. 27. 30, 31, 32. And all the Tythe of the land, whether of the seed of the land, or of the fruit of the Trees, is the Lords: it is holy to the Lord. And if a man will at all redeem ought of his Tythes, he shall adde thereto the fifth part thereof. And concerning the tythes of the herd, and of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.*

Secondly, the Lord hath bestowed those upon the second Priesthood, to wit, the Levites, as well as upon the first, *Numb. 18. 24. But the Tythes of the children of Israel, which they offer as an heave-offering to the Lord, I have given to the Levites to inherit.* Hence it is that the Lord saith he was robbed as well as the Levites, when these were detained, *Mal. 3. 8. Will a man rob God? but ye have robbed me: Yet ye say, Wherein have we robbed thee? In tythes and offerings.* Yea, hence it was, that the whole Land was cursed for thus withholding of Tythes, *vers. 9.* as on the contrary a blessing is promised to the due keeping of this Commandment as well as of others there, *vers. 10, 11, 12.*

Now you will not deny but there is a Priesthood or Ministry in the New Testament which is to succeed the Priesthood of *Melchizedeck* as ministring thereunto, and more spiritual, efficacious, and worthy then the Priesthood of *Levi*. We would then have you shew us where Christ or his Apostles have taken away that maintenance which was allowed to both the others: which you can never do out of clear Scriptures: Nay, doth not Christ rather confirm them, then take them away, though he
hath

hath fair occasion to do it for the future) where he saith, *Matth.* 23. 23. *We unto you Scribes and Pharisees; for ye pay tythe of mint, and dill, and cummin, and have omitted the weightier matters of the Law, Judgement, mercy and faith: These ought ye to have done, and not leave the other undone? Nor can you gainsay this truth, That Paul himself spends half a Chapter, 1 Cor. 9. to prove, that the preaching of the Gospel should have a sufficient maintenance allowed to it, as well as the Levitical Priesthood: although at Corinth, because the adversaries sought occasion to speak against the Gospel, he did for a short time forbear to take that which was his right and due. But doth not the same Apostle injoyne more then a tenth or tythe, where he saith, Gal. 6. Let him that is taught in the Word, communicate to him that teacheth in all good things? Finally, when the Princes, Lords and owners of Lands and Manours did by their Charters and Grants give to the Ministers of the Gospel in this Nation and elsewhere, and to their Successours for ever the tenths of all their grounds, and caused the same to be settled by Law, was not this a lawfull and a pious gift, and suitable to what was paid in the Old Testament, and injoynd in the New? And this is our legal and civil claim also, and our birth-right in this Nation; to which we have as lawfull a claim and title as any Son hath to the Inheritance of his Father.*

Query, Whether ever the Ministers of Christ had or stood in need of an outward Law to compel people to maintain them as thou and such as thou now *hath*, and doth *use*? *Ans.* The righteous, or those that are truly spiritual, need no such compulsive Law to free them, for they are a law unto themselves: but for as much as the greatest part of the Professours in the visible Church alwayes were and yet are, earthly-minded, and neither do, nor can rightly value spiritual and heavenly things, (such as are holden forth by the true Ministers and Messengers of God) Thence it is that the Lord himself made an expresse provision for them, by manifold commands both in the Old and New Testament. And when the hearers of the Word were regardlesse of those as well as other injunctions of the Lord, the Magistrates in the Old Testament were sometimes forced to make and execute Lawes in that behalf also; as first

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Ezekiel did, 2 *Chron.* 31. 5, 6, &c. and after him *Nehemiah* likewise, Chap. 10. 38. & 12. 44, &c. & 13. 5, &c. And not they onely, but wise, pious and devout Princes since the Gospel was propagated, finding by experience how backward and averse worldly-minded men were to entertain and maintain the publishers of the same, have piously and prudently both by endowing Lands upon the Ministers, and investing them with Tythes also, provided for them a competent, if not a liberal maintenance for them in most places of this Nation, and added compulsive Lawes where people shall unjustly detain what was piously given at the first, as you called Quakers every where teach the people to do, contrary to the practice of Christ and his Apostles.

12 *Query*, Whether ever any Ministers of the Gospel took any necessities of the world, as thou and such as thou *dost* your Tythes and maintenance?

Ans. Yea, they have. For first, *Paul* took such necessities of the *Barbarians*, the Inhabitants of the Isle of *Melita*, Act. 28. 1, 9. and as Ecclesiastical Histories and Records do for 14 or 15 hundred years abundantly testifie; though *James Parnel* and his disaffected brethren to us of the Ministry have read little to that and many other purposes, or are willingly ignorant of the same; yet, as was said before, it sufficeth to us that there is no Law or Commandment of God to the contrary; nor are examples needful for every thing, as to prove that Christ called any Shoemaker or Cobbler to be a Prophet.

13 *Query*, Whether ever they had any set maintenance, or so much a year for preaching as 40l. 60l. 100l. or 200l. a year, and called it their due as thou and such as thou *dost*?

Ans. The most authentique Records that are to be found in the several parts of Christendom, or in the Eastern and Western Churches will testifie, that since there were constituted Churches, and fixed or settled Bishops and Pastors, there hath not onely been a settled maintenance of that value, but of a great deal more settled upon them. though you are such a novice therein, who perhaps with many more of your strain pretend that you have neither read nor heard thereof. But if you say, Where do we read of this in the Scripture? I answer, That the story of things

things transacted in the Primitive Church is short perhaps not of full fifty years from the death and resurrection of the Lord Jesus; nor are all things recorded therein that were then acted. But why may not we call that our due which was so given unto us, especially if we do the work and service for which both we and it were designed?

14 *Query*, Whether such as thou are not the hirelings which forsake the flock, *Joh. 10. 12*?

And are not the greedy dogs against which the Prophet *Isaiah* declared freely, Chap. 56?

And make a prey upon the sheep as those did against whom *Ezekiel* declared, Chap. 34?

And are not you the Ravenous Wolves against which Christ declared, *Matth. 7. 15*?

And such as through covetousnesse make merchandise of the peoples soules, against whom *Peter* speaketh, 2 *Epist. 2. 3*?

And such as go after the error of *Balaam* for gifts and rewards, against whom *Jude* a servant of Christ cryeth out?

Ans. First, the Spirit of Christ teacheth men to apply the complaints which he maketh against wicked men first at home to their ovvn soules, and to say, *Lord, is it I?* as the Apostle said to Christ, *Matth. 26. 22.* Secondly, I hope that I and many Ministers more in this Nation, can with a better conscience say No, to your sixfold demand or Interrogatory, then you can justly impute any one of them to me or them; though I neither can nor will go about to justifie all of our Calling, let every one answer for himself.

And first, I say, I am none of those hirelings: for he is not an hireling which taketh the wages allotted unto him for his work by God and men, when he doth that work conscionably and faithfully; but he that sets his heart upon the wages onely, and delights not in the work, but is weary of the same, and longs for the shadow or rest, *Joh 7. 1, 2, 3.* If every one that takes a salary or support for his work were an hireling, as you import, then Kings and Governours who take Tribute and Custome must be such: yea, the Apostles themselves, 2 *Cor. 11. 8.* as before: yea, Christ himself took such support when he was upon earth, *Luk. 8. 23.* yet he was no hireling.

Secondly, I am no such greedy dog whatsoever some foul-mouth'd curs may bark to the contrary; for I neither lye down, nor love to slumber, but give warning to the flock against inward and outward dangers and deceits. I content my self with my legal salary, which yet is not contrary to Evangelical; I do not say, Let us fill our selves with wine or strong drink, &c.

Thirdly, I am no such Shepherd as scatters the sheep, and drives them from Mountain to hill in the dark and cloudy day, as the Sectarians themselves do for the most part as well as others, but endeavour to feed the flock and not my self, either alone, or in the first place; and with all my might strengthening that which was diseased, healing that which was sick, binding up that which was broken, bringing again that which was driven away, and seeking that which was lost, and not ruling over the flock with force and cruelty. *Ezek. 34. 2, 3, 4.*

Fourthly, I am none of those Wolves which rend, tear, and devour the sheep, whatsoever you do to us the Shepherds,

Fifthly, I make not merchandize of mens soules, by flattering them in their sins, or false righteousness, crying *Peace, peace, where there is no peace.* I sowe not pillows under their arm-holes, nor bind kerchiefs about the painted Statues, &c. *Ezek. 13.*

Sixthly, I go not in the way of *Balaam* for gifts or rewards, either to weaken the hands of Gods people, or to curse and defie them; neither do I teach *Balak* or others to put a stumbling-block before them, that they should eat things offered to Idols, or commit fornication as *Balaam* did, *Numb. 22. 23. 24.* Chapters, and *Revel. 2. 14.* But do not you (and others of your associates) bewray your selves to be wrestlers of che Scriptures, (and I pray God it be not to your own destruction) *2 Per. 3. 16.* very censorious and uncharitable, if not full of envy, bitterness, strife and confusion also, *James 3. 14, 15?*

15 *Query.* Whether ever thou laboured with thy hands to make the Gospel free and without charge, as *Paul* a Minister of the Gospel did.

Ans. *Paul* did not alwayes and in every place so, though he did so at *Corinth*, as was said before. Neither did he think himself bound so to do; as appears, *1 Cor. 9. 6.* where he saith, *Or I only and Barnabas have we not power to forbear working?* Much lesse

lesse did ~~not~~ or Christ his Master and ours injoyne us alwayes so to do, whattsoever you Quakers would do. For Christ saith, *Luk. 10. 7. The labourer is worthy of his hire.* And the Law said, *Deut. 25. 4. Thou shalt not muzzle the mouth of the Oxe which treadeth out the corn:* See *1 Cor. 9. 9.* and verse 11. *If we have sown unto you spiritual things, Is it a great matter if we shall reap your carnal things?* and verse 13, 14. *Do ye not know that they which minister about holy things, live of the things of the Temple? And they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained that they which preach the Gospel, should live of the Gospel, &c.* Yea, doth not Paul himself in some sort prohibit this labouring with our hands in a Mechanick way, when he saith to *Timothy, 2 Tim. 2. 4. No man that warreth entangleth himself with the affaires of this life, that he may please him who hath chosen him to be a souldier?* Sure I am, that the Church in former Ages hath upon this ground in her Councils and Synods ordained, that no Minister or Clergy-man should be employed in Mechanick works, or otherwise be incumbered with secular Affaires.

16 *Quary.* Whether thou dost not walk in the steps of the Scribes and Pharisees, who art called of men Master, or Doctor, and hast the chiefeest seat in the Synagogue, and uppermost room at feasts, and greetings in the Market-place, contrary to the practice of the Apostles, and so art under the Woe which Christ pronounced against such?

Answer. What if Christ gave the name of Master to *Nicodemus, Joh. 3. 10?* and *Luke* the name of Doctor to *Gamaliel, Acts 5. 34?* Is it then the giving or taking of those names which Christ forbiddeth? or the arrogant seeking of them out of an high and proud spirit that desires to be idolized? Certain it is, the word *Rabbi*, which he speaks of, signifies no more then a Doctor, or Master. And the word Doctor imports no more but a Teacher, which names were familiarly given both in the Old and New Testament to those that were worthy of them, as *Ecclesiastes 12. 11. Solomon* calls such the Masters of Assemblies: and *Paul* reckoning up the several ranks and orders of those Teachers whom Christ first gifts, and then sends; he nameth Apostles in the first place, Prophets in the second, Evangelists in the third, and Do-

doers, or Teachers in the fourth, *Ephes. 4. 11.* And the like he doth again, *1 Cor. 12. 38.* which thing he would not do, if the Titles were unlawful. As for the chief seats in the Synagogues, the uppermost rooms at feasts, some that are worthy of them were allowed them by Christ himself, *Luke 14. 7, 8, 9, 10, &c.* *Mark 5. 22.* and by *Luke, Act. 13. 15, & Chap. 18. 8, 17.* And as for salutations and greetings, they are allowed as well in the Market-places as any where else. It is not then the having or taking of those, that is condemned, but the ambitious and inordinate desire of them, and especially by such as are unworthy of them, as the Scribes and Pharisees were: In whose steps, whether of exalting themselves, or despising others, who will more frequently be found than some of you called the Quakers? who take your selves to be the onely, or chief illuminated men, Prophets and Teachers raised of God in these last dayes, not without contempt and reproach to others.

17 *Query*, What is the Church? and whether it be not a delusion to the people, and a dishonour to Christ, to call a house of lime and stone a Church?

Ans. It hath been a custome in most Ages to call an Assembly, and the place where that Assembly is held by one and the same name, yet not without a trope or figure. So a company of Scholars, and the place where they learn, are both called a School. The usual meetings of the Jews, and the place where they so met, were both called Synagogues; as you may read for the first, *Act. 6. 9.* and *Chap. 9. 2.* and for the second use of the word, *Luke 4. 16. Act. 13. 14, &c.* So the word Church is first and properly a Congregation of Saints, or of such as professe so to be, *1 Cor. 1. 2.* And then in the second place, this word is used for the place where such a Congregation use to assemble. The Apostle useth the word Church for both in one and the same Chapter, *1 Cor. 11. 22. & verse 18. & Chap. 14. 5, 23.* compared with ver. 19. & 28. Neither is this any delusion to the people, nor more dishonour to God then to use this phrase, the house of God, first for the people in whose heart God dwelleth, *Isai. 60. 7.* and then for the Temple or place where they were gathered together to seek and serve the Lord, as *Psal. 42. 4.* and elsewhere. Therefore here you seek a knot in a bulrush.

18 *Query*, Whether thou and such as thou be not the creepers into houses, who would confine all to the steeple-houses?

Ans. Indeed *Paul* speaks of seducers that creep into houses, and lead silly women captive, who are laden with sins, led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth, 2 Tim 3. 6, 7. But whether this better suits with your manner of teaching, or ours, judge ye: For we do not creep into the Churches who have the doors set wide open for us, and have our Congregations or Assemblies publicly called together by a Bell, or the like means. None creep into those houses but such as come by stealth with a purpose to steal something. The houses into which the Apostle affirms some of the false teachers to creep, were ever taken to be private houses, and perhaps such as scarce have a man in them besides women and children, till *James Parnel* and some of his gang rose up. But why must our houses of lime and stoue be called steeple-houses, more then the Glassiers-Hall, or the Bull and Mouth near Aldersgate be called a glasse-house, a chimney-house, or a staire-house, or a stable-house? for that hath both staires, and chimneys, and stables belonging to it. Sure I am, first, that those houses were not built for the steeples, but the steeples for them; nor have all our Churches steeples belonging unto them. How then will you stile those? But where did Christ or his Apostles reproach the Synagogues with opprobrious names as you do these our Churches?

19 *Query*, Whether it was the practice of the Apostles to take a Text of the Prophets words, and from thence to raise Uses, Points, Tryal, and Motives as thou and such as thou dost, who make a Trade of their words?

Ans. First, I say, that here you forget our order; we do not first infer Uses, and then Points; but first Points, Doctrines or Propositions, and then Uses. Secondly, all that we do in this kind hath been the practice of the Church and her Teachers for many hundreds of years. Thirdly, none will deny but this is a profitable and useful way of teaching. Fourthly, it may be proved out of the Scriptures, that all this hath been done by Christ and his Apostles: For Christ preacheth to the Jews, *Luke 4. 18*, &c. out of *Isaiah 61. 1, 2, 3, 4.* and to the Sadduces, *Matth. 22.*

31. out of *Exod.* 3. 6. So doth *Peter* with his fellow-Apostles, *Act.* 2. 16. out of *Joel* 2. 28. and *Philip* to the *Eunuch*, *Act.* 8. 35. out of *Isaiah* 53. As for the Uses which we make of those Points, we have our rule for them from the Apostles own mouth, *Rom.* 15. 4. 2 *Tim.* 3. 16, 17. Nor did Christ leave us without marks of tryal, *Joh.* 8. 31. & 13. 35. Finally, he useth many motives himself to keep us from the distracting cares of this world, *Matth.* 6. 25, — 34.

Yet are we not so in love with this way of ours, but that we would change it for a better, if any can shew it us, and make our hearers believe that it would be more advantagious for them. Finally, this trade of interpreting the Scriptures is an old and a good trade, *Job* 33. 23. *Psal.* 78. 2, 3. *Prov.* 1. 6. *Acts* 8. 3. And so often as you speak sense, you do the same thing, though ignorantly, which you blame in us.

20 *Quary*, Whether thou dost speak as thou art moved by the Holy Ghost, as they did who spake forth the Scriptures?

Ans. I have answered to this already, that I usually do speak at the motion, or in the assistance of the Holy Ghost, I praise God for it: but dare not say, that I do it in that degree that the Prophets and Apostles did, who spake and wrote the holy Scriptures: nor doth it yet appear to me, that *James Parnel* or any of his fellow-prophets do speak or write in that high way of spiritual dictation and instinct in all things: though I shall be ready to acknowledge Gods gift unto, and working in the meanest of his servants, without envy or disparagement; yea, with all humility and thankfulness to God for them.

21 *Quary*, What Scripture hast thou for sprinkling Infants with water in the face? and whether all are Christians; and in the faith of Christ to whom it is so done? or what doth it profit?

Ans. To the first demand in this quary, I say, I hold not the Baptisme of Infants absolutely necessary, but lawful onely. It is sufficient that I have no command in Scripture against the sprinkling of Infants in the face with baptismal water; but I have the commandment of Governours, whether Civil or Ecclesiastical for it; seeing I am commanded to be subject to every Ordinance of man for the Lords sake, whether it be to the King as Supreme,

dream, or unto Governours as those that are sent by him, &c. 1 Pet. 2. 13, 14. Yet have we an universal Promise, that all Nations in the Earth should be blessed in the seed of promise, *Gen.* 12. 5. & 18. 18. & 22. 18. which promise is made to us and our children, *Act.* 2. 39. If children then be within the Covenant, why may not they receive the seal of the Coevnant? Christ himself saith also, that of such is the Kingdom of heaven, *Mark* 10. 14. why may not such then receive the badges of the children of the Kingdom? Yea, the Apostle affirms, That all which came out of *Egypt* under *Moses*, children as well as parents, were baptized in the cloud and in the Sea, *1 Cor.* 10. 1, 2. which is no contemptible ground for Infant-Baptisme. Christs inviting and encouraging those that brought little children, his embracing them, and praying for them, discovers his affection to such; and his rebuking of his Disciples who would have kept them back, makes not for you and the Antipædobaptists, but against you all. To the second demand I say, That actual faith is required onely in men and women of some years and capacity to hear the Word. But Infants may be in Christ, and Christ in them, if he lightens every one that comes into the world; especially since some are sanctified from the womb, as *John the Baptist* was, *Luk.* 1. 13. And if Christ be in them, then they are Christians indeed, and not in profession onely. To the third and last demand, I say, That the prayers of the Minister and the Saints in the Congregation (who pray for the regeneration, preservation and salvation of the child) for the present may profit and benefit the Infant. The Lord also may with the outward washing even then give his Spirit to the child. And though he do not yet, that washing may prove as good a document to the person baptized for the time to come, as Circumcision did in times past to the Jews, when they were grown up, though administred in their Infancy. To say nothing that it is a great satisfaction to the Christian parents, that their children are admitted into the body of the visible Church, and have received a distinguishing badge and cognizance of Christianity; And the child it self hath from thence no small motive or instigation to be a follower of Christ in his death and resurrection.

22. *Query*, What is the estate and condition of a Christian?

Ans.

Ans. As there are 3. ages, steps, and degrees of Christians according to their interest and progresse in the work of regeneration; so their estate is various and different even in this world; for the Babes in Christ are new begotten of the Father in the hatred of sin, and love of righteousness, and by him brought to the knowledge, hope and love of redemption from all iniquity, and renovation in all righteousness; who also have their sins forgiven them which they have repented of, and left, 1 *Joh.* 2. 12. Their estate lyeth in a renewed understanding and will especially. The young men in Christ are become strong in him, and have the Word abiding in them, through whom they overcome the wicked one, 1 *Joh.* 2. 13, 14. These differ from the former in stature and strength. But the old or dayed men which are such in deed and growth, and not in years only, have attained to much more wisdom, power and righteousness in the Spirit, and know the Father and his counsels more intimately then either of the other, 1 *Joh.* 2. 13, 14. Now it is no small confusion to make these 3. one, nor lesse presumption to take the first or second for the last, as I fear many among you and the other Sectarians do.

23 *Query*, What doth the faith which thou *professest* differ from the faith of the hypocrite? and what is the faith of the hypocrite?

Ans. My faith which I *professe* is a trust in the Lord Jesus to be holpen up again from the fall, or to be saved from the hands of mine enemies, or of all that hate me, and so to be renewed through him; that I may be enabled to serve him cheerfully, and without slavish fear, in holiness and righteousness before him all the dayes of my life, *Luke* 1. 71, 72, 73, 74, 75, &c. This faith worketh by love, brings forth obedience, purifies the heart, makes us conformable to Jesus Christ. So that I hope for no benefit by his death, unlesse I dye with him to all known sins, *Rom.* 6. 8. and it makes us patiently wait for the hope of righteousness. But the faith of the hypocrite (for so you mean, though you write otherwise) seeks alwayes something else by or through Christ, then what it should seek, to wit, the putting off the old man, and the putting on the new, which is created after God in righteousness and holiness of truth, *Ephes.* 4. 21, 22, 23. And herein differs my faith from the hypocrites, and perhaps from James Parnells also.

24 *Query*,

24 *Query*, Whether all that thou givest bread and wine unto which you call a Sacrament, do discern the Lords Body?

Ans. I hope most of those to whom I give bread and wine have some understanding of the true body and blood of Christ, whatsoever *James Parnel* or his Comerades have; for I have often declared the mystery of both unto them more distinctly and evidently then any thing that I have yet read in their writings. And as for calling these a Sacrament, the word imports two things; first, an holy mystery, which I think you will not here deny; and secondly, a military oath, wherein the spiritual Souldier is obliged to love, obey, and follow his General in life and death: which most lively sets forth our duty in remembering the example of Christs death, and following him therein; And therefore do not quarrel with the word or thing which you understand not clearly.

25 *Query*, Whether thou dost not give bread and wine to natural men and women?

Ans. First, I can give nothing but the elements of bread and wine, with the signification of the same. Secondly, those I give to natural men and women, and to spiritual ones. Thirdly, I give the same not onely to those that are spiritual, but to a mixt company, as Christ himself did to all the twelve Disciples, *Luk. 22. 14, 15, 16, 17, 18, 19, 21, 22.* whereof *Judas* was one; and as the Apostle for a time gave the same to those that professed repentance, faith, and new obedience, but fell away afterwards, *1 Cor. 11. 18, 19. 1 Joh. 2. 19.*

26 *Query*, Can any be set free from sin while they are upon earth? And when must they be cleansed if not upon the earth?

Ans. There is an earth, or earthly being, which is sin it self, *Colos. 3. 5.* Mortifie therefore your members which are upon earth. In this earth there is not a man that sinneth not, *Eccles. 7. 20.* yea, there is not a man upon the outward earth which hath not often sinned, Christ himself excepted. But when I look upon one main end of Christs coming, which is to redeem us from all iniquity, *Tit. 2. 14. Ephes. 5. 24, 25, 26.* upon his power to do the work, *Matth. 28. 18. Heb. 7. 25.* and upon the promises to that effect, *Amos 9. 8. Micha 7. 19. Luke 1. 70, 71, 72, 73, 74, &c. 2 Pet. 1. 4.* I cannot but acknowledge that all iniquity both

may and ought to be subdued here. Nor do I know any other place of purgation after we are out of the body. And these things have been held forth by my self and others long before we heard any thing of the Quakers; yet we shall own that or any other Truth that comes from them.

27 *Query*, What Scripture hast thou for thy Rule to give *Dauids* conditions to the world to be sung in metre?

Ans. First, all are not of the world whom you take to be of the world, to wit, who are no Quakers, or counted and called such. Secondly, *Israel* in the general, to whom *David* gave his Psalmes to be sung, were for the greater part unregenerate, and men of the world as ye call them. Thirdly, he gave them in metre or measures to be sung, as the learned in the Hebrew tongue know well, though perhaps none of your new Schooles understood so much. Fourthly, what condition was *David* in, into which every man may not come in time? Fifthly, are not *Dauids* Psalmes part of the holy Scriptures which are permitted to all men, and are profitable for all men to read? Sixthly, the Jewes did read all the Old Testament in publick, with a singing voice, as the Learned know. Seventhly, Did not the Lord by his servant *Moses* teach all *Israel* a song of his own making, to convince them of his goodnesse, and their own wickednesse for the time to come, even then when they should depart from the Lord, corrupt themselves, and become mere men of the world, *Deut.* 31. 19, 20, 21, 22? which Song is contained at large, *Deut.* 32. 1, 2, &c. Now you will not deny but *Dauids* Psalmes may have the same use and effect even upon the wicked, when they find how far they are from his godly wayes, spiritual frame and growth: His prayers may teach them to pray; his hymnes may teach them to laud the Lord; His afflictions may order, support and comfort them when they are in the like condition; His prophecies and promises may be the strengthening of their faith. Finally, his zeal to God, and his love to righteousness, may provoke many. So that scarce any book in the whole Bible or Volume of the Scriptures is more universally profitable to be read, said, or sung, then this will prove for all sorts and estates of men. So that here you and your friends who are of the same opinion with you, discover your great ignorance and weaknesse.

28 *Query*;

28 *Query*, What is the Word? and whether it is *visible* to the carnal eye, or *invisible*? and where the Scripture speaks of any other Word of God then one?

Ans. I must for true order sake speak to the last part of your quarry first, wherein again you lay open your great ignorance. For the Scripture speaks clearly of a manifold Word of God. As first, there is the eternal, essential, powerful, and living Word, by which all things were made, *Joh. 1. 1, 2, 3.* and are upheld, *Heb. 1. 1, 2, 3.* and in whom they subsist, *Col. 1. 15, 16, 17.* Secondly, there is the ingiven or inspoken Word, which usually came to the Prophets and Messengers of God, *Jer. 2. 1. & 4. 11, 13.* Thirdly, there is the out-spoken Word, *Psal. 68. 11.* And lastly, there is the written Word of the Lord, *2 Tim. 3. 16.*

To the former part I say, that none of these save the last named Word, is visible to the carnal eye, and that in the letter onely: All the other are invisible (and not invisible as you learnedly write) to that eye: but in the Spirit the first is both visible and audible. The second also is audible, as all men do or may know in their own hearts where his voice is often heard, but too little regarded.

29 *Query*, What is the end of Christs coming? and what is the Redemption?

Ans. Each of them is manifold, though it seems James Parnel knowes it not, who yet pretends to be one of those teachers who is as infallible as those Prophets and Apostles were who gave forth the holy Scriptures. As for the first of these, the ends of Christs coming, they are these among others. One is, to destroy or abolish the work of the Devil, *1 Joh. 3. 8.* or to redeem us from all iniquity, *Tir. 2. 14.* A second is, to save us from our other enemies, even out of the hands of all that hate us, *Luke 1. 71.* A third is, that the righteousness of the Law might be fulfilled in us, *Rom. 8. 4.* A fourth is, to redeem us from the curse of the Law, *Gal. 3. 13.* A fifth is, to deliver them, who through fear of death were all their life-time subject to bondage, *Heb. 2. 15.* A sixth is, That he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted,

Heb. 2. 17, 18. A seventh was, to set us a perfect example both of active and passive obedience, 1 *Per.* 2. 21. An eighth was, that he might for our comfort give us an example of victory over the wicked world, and the Prince of it, even for our encouragement to fight the same battel, *Joh.* 16. 33. A ninth was, that he might break down the partition-wall betwixt the Jewes and the Gentiles, *Ephes.* 2. 14, 15, 16. The tenth was, to be the first-begotten from the dead, *Colos.* 1. 18. or the first-fruits of them that sleep, 1 *Cor.* 15. 20. The eleventh is, that he might be the Judge of the world, *John* 5. 22. *Acts* 17. 31. Lastly, to omit many other, that he might be the Head of the Church, *Ephes.* 1. 22, 23. and Lord of the dead and the living, *Rom.* 14. 9. 2 *Cor.* 5. 14, 15.

Now concerning Christs Redemption, it is manifold likewise. For first, there is a spiritual Redemption from sin by his blood and Spirit, *Tit.* 2. 14. *Luke* 1. 71. Secondly, a positive Redemption in the same kind, *Ephes.* 1. 14. or the recovering of the divine nature again through him, 2 *Per.* 1. 4. Thirdly, there is a redemption from the curse of the Law, *Gal.* 3. 13. or a saving of us from the wrath to come, 1 *Thess.* 1. 10. Fourthly, there is the Redemption of our body, *Rom.* 8. 23. Fifthly, there is the Redemption from the guilt of our sins as well as from the power, *Ephes.* 1. 7. *Colos.* 1. 14. Lastly, there is a Redemption from all evil, *Gen.* 48. 16.

30 *Quary*, Whether thou wilt own this, That Christ hath inlightened every one that cometh into the world? and whether they that know that light need any man to teach them? And whether thou leadeest any man up (under this Ministry) that they need not thee to teach them?

Ans. First, I own that Christ inlighteneth every man by his coming into the world; yea, that he inlighteneth every man that comes into the world; for the Apostle affirms it, *Joh.* 1. 9. Secondly, I say, that they which have attained to the full knowledge of this light need not that any man should teach them, for they are sufficiently taught of God, *Jer.* 31. 34. but I deny that you are so taught, or in such a measure; and your new friends give no full evidence that they have attained to the fulnesse and clearenesse of this day from heaven as yet; though the Day-dawn may

may be risen in some of their hearts for ought I know. But till that full light shine in them or us, we may have other helps and teachers; as the Apostle shewes, *2 Pet. 1. 19, 20.* And those may not onely be convenient, but in some sort necessary for us; otherwise the Lord would not have caused so many Books of holy Scriptures to be written, nor have sent so many Prophets, Apostles, and Messengers of his into the world as he hath done. Yea, *John* who speaks of the sufficiency of this Unction to teach us, *1 John 2. 27.* might have spared all his pains in preaching, and writing, (and much more may *James Parnel* and his fellowes keep silence) if there be no necessity for, or use of, his, or their teaching. Lastly, I say, that my hearers can witnesse for me, that I have often and earnestly stirred them to regard and obey the light that shines forth and teacheth or speaketh in them, and to grow up to that pitch, that they may behold the clear and full light of the day from heaven, wherein they shall not need mine or any other mans teaching from thenceforth.

31. Query. Whether they be not the deceivers, who cry, *Lo here, or so there?* who draw people to look for a Christ in a heaven without them, and as far off, or at Hierusalem as far off? whereas they that cannot witnesse Christ within them are Reprobates.

Ans. I hope you will not deny, that Christ according to the flesh, was at *Hierusalem*, without us, and from us in *England*; nor that he is in an heaven without us, and far remote from us, since his presence fills heaven and earth. Howbeit Christ must also be within us, to inlighten, purge, strengthen and renew us. And though they that cannot experimentally so witnesse him to be and work within them, are for the present in a reprobate condition; yet I dare not say, that all such are final reprobates. Nor will I say, that all who speak of a Christ within them shall be saved. For many who prophesie in his Name, do great works, yet in the end being found *workers of iniquity*, perish, *Matth. 7. 21, 22, 23.* Howbeit, I grant that those teachers which point only to a Christ without them, or to any other spiritual Kingdome of God then what must be within them, saying, *Lo, here is Christ*, and so, there is his Kingdome, may be both deceivers, and deceived themselves for the present. And how near you come to such who

who say, Lo here among the people called the Quakers Christ alone is to be found, and no where else, let the impartial judge.

32 *Query*, Whether they be not out of the Faith of Christ that receive honour, or respect persons?

Ans. Men may receive honour from others for their vertues, graces, or good services, and yet be in the faith of Christ. So *Timothy* and *Titus* did often of *Paul*, *Phil.* 2. 19, 20. *2 Cor.* 8. 16, 17. So are the *Corinthians* commended by him, *1 Cor.* 11. 1, 2, 3. and other Brethren also, *2 Cor.* 8. 23. Yea, which of the Churches is it to whom that Apostle wrote, who are not in some things commended by him? See *Rom.* 1. 8. & 15. 14. *Gal.* 4. 14, 15. *Phil.* 4. 10. *1 Thess.* 1. 6, 7, 8. *2 Tim.* 1. 3, 4, 5. How many Saints by name receive honour from him in the 16 Chapter of the Epistle to the *Romanes*, and in the last Chapter of the first Epistle to the *Corinthians*? doth not the Elect Lady and her children receive honour from *John*, in his second Epistle, and both *Gaius* and *Demetrius* in his third Epistle? yea, men may respect persons for their places, and more especially for their spiritual worth, and be in the faith, as *Paul* calls the Governour to whom he spake, *Most noble Festus*, *Acts* 26. 25. And *Elisha* honoured the face or presence of *Jehoshaphat*, *2 King.* 3. 14. Yea, all the Saints must honour those that fear the Lord, *Psal.* 135. 41. True it is, it is a great hinderance to the faith, or the believing of the true Word, for men to seek the honour of men more then the honour that comes from God, *Job.* 3. 44. but by a patient continuance in well-doing, we may both seek honour and glory, and immortality, and in the end also obtain eternal life, *Rom.* 2. 7. It is also a blot and blemish to the true believers, to respect the ungodly that are rich and great in this world, before the true Saints that are poor, *James* 2. 1, 2, 3, 4. Yea, it is a plain denial of the faith, and of a good conscience also, to respect persons in doing of Justice whether for favour or reward, *Exod.* 23. 2, 3, 4, 5, 6, 7, 8. But to give deserved honour and respect to men, is so far from being an impediment, or injurious to the true faith, that his faith is justly to be suspected for unsound, or weak at the least, who doth it not; and much more denyes it to be lawful, as your acquaintance doth.

33 *Query*, Whether wilt thou own Quaking and Trembling, yea or no?

Ans.

Answer. In some kinds I will, and in others I will not. First, I own trembling at the Word, and the threatenings of the same, *Isaiah* 66.2. And consequently a just fear and trembling at our own deserved condemnation, wrought by the sentence and work of the Law, and Gods dreadful appearing therein, *Heb.* 12. 18, 19, 20, 21.

Secondly, I own the serving of the Lord with fear, and trembling to commit iniquity, *Psal.* 2. 11. the working out of our salvation in that kind, *Phil.* 2. 12.

Thirdly, I own a fear and trembling in time of temptation and desertion, and when men are for the present under the sentence of death, or in the spiritual hell as *Jonah* was, *Jonah* 2. 1, 2, 3, 4, 5, &c. And all these may, yea, must befall the Saints here, ere they can be perfected.

But to tremble and quake in one member of the body alone, be it leg or arm, to tremble and shake in the whole body without any trouble of the Spirit or Ague, to be strongly acted, violently tossed and turned, as *John Gilpin* and others of yours have been, to lye like the man possessed with the unclean spirit, and to foam at the mouth, *Mark* 9. 20. Finally, to be a quaker alwayes, and never to come to that perfect love which casts out fear, *1 Joh.* 4. 18. These and the like kinds of trembling and quaking I disown, as unusual postures and conditions with the former Saints of God.

34. *Query,* What is the pure Religion? and whether in it thou dwellest?

Answer. First I say, that *Pure Religion* and *undefiled before God and the Father, is this, to visit the widowers and fatherlesse in their affliction, and to keep our selves unspotted from the world,* *Jam.* 1. 27.

Or it is that we should serve God in *newness of the spirit, and not in the oldness of the letter,* *Rom.* 7. 6.

Or it is to serve God chearfully, and without fear, in holiness and righteousness all the dayes of our life, after we are delivered out of the hands of our enemies, first by Christ, *Luk.* 1. 74, 75.

Finally, it is the keeping of the two great Commandments through the grace and Spirit of Christ, *viz.* to love the Lord our God with all our heart, mind and might, and our neighbour as our selves, *Matth.* 22. 37, 38, 39, 40.

An

And in this Religion I desire to walk, dwell, and remain for ever without being shaken, 1 *Joh.* 4. 16, 17, 18.

35 *Query*, What is the difference between the Jew outwardly, and the Jew inwardly? and how shall we know the one from the other?

Ans. The outward Jew desires to make a fair shew in the flesh or external man with his outward circumcision or reformation, *Gal.* 6. 12, 13. in voluntary worship, and not sparing the body, *Col.* 2. 23. He observes the lesser commands, and leaves the greater undone, *Matth.* 23. 23. *Wo unto you Scribes and Pharisees, for ye pay tythe of mint, and dill, and cummin, and have omitted the weightier matters of the Law, as judgment, mercy, and faith.* And in one point he goes beyond you, He payes tythes exactly. He makes clean the outside of the cup, and of the platter, but leaves all foul within, *Matth.* 23. 25, 26. He is unblameable for the most part in the outward righteousness of the Law, being therein of a very strict observation, *Phil.* 3. 6. *Act.* 26. 5. Finally, he is so holy in his own eyes, that he finds matter to praise God for; but no wants to crave the supply of them, and takes occasion not onely to censure others, but to dispose and rule them as you do to us, *Luk.* 18. 11, 12. *The Pharisee stood and prayed with himself, God, I thank thee, that I am not as other men, extortioners, unjust, adulterers, or even as this publicane. I fast twice in the week, I give tythes of all that I possesse.*

But the inward Jew or Israelite trusts in the Lord Christ, and hath no confidence in the flesh, *Phil.* 3. 3. He first makes clean the inside of the cup, and of the platter, that the outside may be clean also, *Matth.* 23. 26. His circumcision is in the heart, in laying away the foreskin of sin, *Rom.* 2. 29. *Col.* 2. 11. He delighteth in nothing more then in the inward crosse, or like patience and sufferings of Christ, wherein with *Paul* he is crucified to the world, and the world to him, *Gal.* 6. 14, 15, 16. Finally, he is upright in heart, *Psal.* 73. 1, 2. or serveth God in the newnesse of the Spirit, and not in the oldnesse of the letter, *Rom.* 7. 6. In a word, there is as much difference betwixt the one and the other, as between *Saul*, and *Paul*, a persecutor, and an executor of Christs doctrine and way.

And for the true means how to know the one from the other, besides

besides what hath been said already, the Fruits of the Spirit and of the flesh set forth by *Paul*, Gal. 5:19, 21, 22. will sufficiently discover them. For by their fruits ye shall know them, *Matth.* 7:16.

36 *Quary*, Whether they that professe themselves the Ministers of Christ, and cannot give an account of their Ministry and faith, but do act contrary to the Scriptures, and to the doctrine and practice of the Ministers of Christ, teaching the people also so to do; be not such persons as abide not in the doctrine of Christ, but bring in another doctrine, and are the Witches, Magicians, deceivers, Antichrists and false teachers, who are not to be received, but denied?

Ans. To this long quary, I give this short solution; That they which are truly such in doctrine and life as this quary describes, may be truly termed spiritual Witches, and Magicians, and must be rejected as false teachers, deceivers, and Antichrists, were it *James Parnel* himself, or any other of his confederacy and crew: yea, though they used no outward sorcery in ribbands, stones, waters, glasses, powders, charmes, and other like enchantments, as many of you are reported to do.

Thus have I by clear Scriptures and experience answered his bold *Queries* (the common Interrogatories of his Ringleaders propounded to us of the Ministry) of him who is known to the world to be but a boy, or stripling, and I think hath proved himself no other in these his quaries, if rightly examined and looked into. But I know that Prophecie, *Isaiah* 35. as well as others must be fulfilled in these last times, The child shall behave himself proudly against the Ancients.

And now give me leave, I pray you, to propound some crosse Interrogatories, or Counter-quaries to you and your Allyes, both those called Quakers, and other Sectarians your foregoers in your new doctrines and practices.

D

Certain



*Certain Counter-Queries propounded to James Parnel
and his Associates the new and former Sectaries.*

*Concerning honour and respect to be given
to men.*

Query 1. **VV**Hether there be not a civil worship allowed unto men by Christ himself, seeing he saith, *Rev. 3.9. I will make them to come and worship before thy feet, and to know that I have loved thee?*

Q. 2. Whether there be not an honour due to all sort of men according to their places, seeing the Apostle saith, *1 Pet. 2. 17. Honour all men, love the brotherhood, fear God, honour the King?*

Q. 3. Whether humanity and courtesie be not required in Christians, seeing the same Apostle saith, *1 Pet. 3.8. Be pitiful, be courteous?*

Q. 4. Whether *Abraham* the pattern of all true faith and obedience, did not out of his respect to the children of *Heth*, among whom he lived, bow himself to them twice at the least at one meeting, seeing *Moses* affirmeth it expressly, *Gen. 23. 7, 12?*

Q. 5. Whether *Joseph* when he was made Governour over the whole Land of *Egypt*, did not accept of that honour which *Pharaoh* injoynd unto his people in that behalf, saying, *Gen. 41. 43. Bow the knee?*

Q. 6. Whether *Mordecai* did not admit of that honour which *Ahasuerus* had decreed and designed for him by *Haman* and others, *Hester 6.9, 10, 11?*

Q. 7. Whether an outward reverence be not to be given by Gods Commandement to venerable old men, and that in the fear of God also, seeing *Moses* saith, *Levit. 19. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord. And man especially, when he is found in the way of righteousness, Prov. 16. 31?*

Q. 8. Whether those that fear God, of what Age and condition

dition soever they be, are not to be honoured of the Lords true servants, seeing *David* saith of him that shall dwell in Gods holy hill, *Psal.* 15. 4. *In whose eyes a vile person is contemned: but he honoureth them that fear the Lord?*

Query 9. Whether standing bare, or with the head uncovered before the Magistrates, whom God himself stiles, *gods upon earth*, as being his Vice-gerents, be not a decent posture, since it is a posture that the Apostle requires in the behalf of God and his Angels, or Messengers, in the time of praying and prophesying, *1 Cor.* 11. 4, 5, 6, 7, 8, &c?

Q. 10. Whether it be not scandalous, and a just reproach to the Gospel, when the inferiours who profess obedience to it, deny their superiours the honour and respect which is due to them, seeing the Apostle saith, *1 Tim.* 6. 1. *Let as many servants as are under the yoke, count their own Masters worthy of all honour, that the Name of God and his doctrine be not blasphemed?*

Q. 11. Whether in giving honour, we should not strive to out-go one another, seeing the Apostle saith, *Rom.* 12. 10. *In honour preferring each other?*

Q. 12. Whether the pronoun of the second Person singular may not out of the Hebrew and Greek be as well rendred *Thou*, as *Thou*, especially since in the plural number it is alwayes rendred ye, and not thee: And the Dutch tongue whence we borrow much of our Language, hath *Thou*?

Q. 13. Whether it hath not ever been accounted rude and rustical in this Nation, for inferiour men to speak unto others their superiours by the word *Thou*, and not *You*? as also to stand with their hats on, unlesse leave were given them so to do?

Q. 14. Whether ever Christ or his Apostles taught us to alter or violate the civil speeches and customes of the Nation where we live, by which our reverence to others is expressed and accordingly expected, if not commanded also, especially since the Apostle saith, *1 Cor.* 10. 32. *Give none offence to the Jew, nor to the Greek, nor to the Church of God?*

Concerning salutations at our meetings with others,
or departings from others.

Q. 15. Whether such precatory salutations were not at their first

first meeting alwayes in use amongst Gods people, seeing Boaz thus salutes his reapers, *Ruth 2. 4.* saying, *The Lord be with you: and they answered him, saying, The Lord blesse thee?*

Query 16. Whether it were not the custome also in *Israel* of those that passed by workmen reaping, or employed in any other necessary and lawful work, to say, *The blessing of the Lord be upon you: we blesse you in the Name of the Lord*; though to men engaged in evil works they said not so, *Psal. 129. 8*?

Q. 17. Whether the Ministers and Messengers of Christ ought not to salute every house where they come, unlesse they expressly know, that the Son of peace is not there, seeing Christ saith, *Matth. 10. 12.* *And when ye come into the house salute it: and, Luke 10. 5.* *And into whatsoever house ye enter, first say, Peace be to this house?*

Q. 18. Whether *Elisha* forbids all salutations by the way, or onely enjoynes *Gehazi* to make haste at that time to lay his staffe upon the face of the dead child, lest he should by his delay come too late, where he saith, *2 Kings 4. 29.* *Gird up thy loynes and take my staffe in thine hands, and go thy wayes. If thou meet any man salute him not: and if any salute thee, answer him not again. And lay my staffe upon the face of the child?*

Q. 19. Whether the saying unto another, *God Speed you well*, be not lawful to be used to any that are engaged in a lawful journey or employment, though the Apostle *John* inhibits us so to speak to false teachers, and much more to evil workers, *2 Joh. 10, 11.* *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God Speed: For he that biddeth him God Speed, is partaker of his evil deeds?*

Q. 20. Whether to blesse others by wishing them well in the Lord, be not a practice well becoming the people of God, seeing the Apostle saith, *1 Pet. 3. 9.* *But contrariwise blessing, knowing that ye are thereunto called, that ye should inherit the blessing.*

Concerning meat, drink, and apparel.

Q. 21. Whether any thing without a man, as meat, drink, apparel, being used soberly and moderately, can defile a man, seeing Christ saith, *Matth. 15. 18.* *That those things which proceed out of the mouth, they come out of the heart, and they defile the man?*

Q. 22.

Query 22. Where hath God injoynd men to drink water in any part of his Word?

Q. 23. Where hath the Lord Jesus forbidden us one kind of meat rather then another, seeing the Apostle saith, *1 Tim. 4.4. For every creature of God is good, and nothing is to be refused, if it be received with thanksgiving?*

Q. 24. Whether the Kingdom of God consists in the choice or refusal of some meats and drinks, seeing Paul saith, *Rom. 14. 17. That the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost?*

Q. 25. Whether Bodily exercise in way of Religion and godlinesse it self be not two distinct and different things, seeing it is written, *1 Tim. 4.8. That bodily exercise profiteth little, but godlinesse is profitable to all things, having the promise of the life that now is, and of that which is to come?*

Q. 26. Whether one may not satisfie the flesh (that is, a carnal conceiving, will, and zeal) even in over-fasting and over-watching the body, seeing the Apostle saith, *Colos. 2.23. Which things have a shew of wisdom in voluntary worship, and neglecting the body, not in any honour to the satisfying of the flesh?*

Q. 27. Whether are not the Saints to sanctifie their meats and drinks by prayer and thanksgiving before and after they eat and drink, seeing the Apostle saith, *1 Tim. 4.5. that the creature is sanctified by the Word and prayer?* and *Rom. 14. 16. He that eateth, eateth to the Lord; for he giveth God thanks.*

Q. 28. Whether the Master of the house, or the chief of the Saints when they are to eat together, ought not to be the mouth of the rest in those prayers and thanksgivings, and that with an audible voice, seeing Christ was so usually among his disciples and guests, *Matth. 15.36.* and Paul among his fellow-travellers, *Acts 27.35?*

Q. 29: Whether the Apostles interdiction be absolute against all ornaments, or comparative onely, *1 Pet. 3. 3,4.* where he saith, *Whose adorning let it not be that outward of plaining the hair, and wearing of gold, or putting on of apparel: But let it be the hidden man of the heart, in that which is incorruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price?*

Q. 30.

Q. 30. Whether may not Princes and great personages wear apparel suitable to their places and dignities, and distinguishing ornaments also, seeing our Saviour saith, that *they which wear soft rayment, are in Kings houses*, Matth. 11. 8. and disallowes not of *Solomons* great royalty, *Matth. 6. 29.* and the Psalmist compares the glory of Christs Spouse to *Solomons* Queen most richly adorned, *Psal. 45. 13, 14?*

Q. 31. Whether Nobles and men of worth and wealth may not apparel their beloved and hopeful children accordingly, provided that they disable not themselves for works of piety and charity thereby, seeing *Jacob* made his son *Joseph* a coat of divers colours, *Gen. 37. 3.* and *Dauids* daughter *Thamar* had the like according to the custome of Princes daughters, who were Virgins, *2 Sam. 13. 18?*

Q. 32. May not the daughters of *Israel* wear rich colours, gold lace, and embroydered work, if the times and their estates, without let to good works, will bear it, seeing *David* saith, *2 Sam. 13. 24. Ye daughters of Israel weep over Saul, who clothed you in scarlet, with other delights; who did put ornaments of gold upon your apparel?*

Concerning Pride.

Q. 33. Whether pride doth lye in apparel, though there may be much vanity, ostentation and wastfulness committed therein? or inwardly in the heart and mind of the poor as well as of the rich, seeing our Saviour saith, *Mark 7. 21, 22, 23. From within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousnesse, wickednesse, deceits, lasciviousnesse, an evill eye, blasphemy, pride, foolishnesse: All these evill things come from within, and defile the man?*

Q. 34. Whether one of the greatest things that puffs up the hearts of men be not knowledge, whether it be true or false, and imagined onely, seeing the Apostle saith expressly, *1 Cor. 8. 1, 2. We know that we all have knowledge. Knowledge puffeth up, but love edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know?*

Q. 35. Whether another thing that exalts a man in pride, and makes him despise his brethren, and perhaps those that are better

ter then himself, be not a conceited and self-chosen holipesse, seeing such a proud Saint is brought in, *Isaiah 65. 5.* saying, *Stand by thy self, come not near to me, for I am holier then thou.* Which thing also is verified in the Pharisee and Publican, *Luk. 18. 11, 12?*

Query 36. Whether there be any prouder man to be found then some false teachers are upon their imagined knowledge, seeing the Apostle saith, *1 Tim. 6. 3, 4.* *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godlinesse, he is proud, knowing nothing, but doting about questions, and strifes of words, &c?*

Q. 37. Whether a young man be not the pronest of all others to be thus seduced and puffed up, seeing Paul saith, *1 Tim. 3. 6.* *He must not be a novice or newly come to the faith, lest being lifted up with pride, he fall into the condemnation of the Devil?*

Concerning Oathes.

Q. 38. Whether it be not lawful now in the New Testament to take an oath before lawful authority to put an end to controversies, seeing the Apostle saith, *Heb. 6. 16.* *For men verily swear by the greater, and an oath for confirmation is to them an end of all strife?*

Q. 39. Whether the Oathes which our Saviour and the Apostle James forbids are not first, swearing by the creature; secondly, needlesse oathes; and then, perjury or false-swearing, *Matth. 5. 34, 35, 36, 37.* *But I say unto you, Swear not at all, neither by heaven, for it is Gods throne: nor by the earth, for it is Gods footstool: neither by Hierusalem, for it is the City of the great King. Neither shalt thou swear by thine head, for thou canst not make one hair white or black. But let your communication be, Yea, yea; and Nay, nay: for whatsoever is more then these, cometh of evil.* *Jam 5. 12.* *But above all things, my brethren, swear not, neither by heaven, neither by earth, nor by any other oath: but let your yea be yea, and your nay be nay, lest ye fall into condemnation?*

Q. 39. Whether Paul himself did not swear in those words, *2 Cor. 11. 10.* *As the truth of Christ is in me, no man shall stop me of this boasting in the Regions of Achaia?*

Concerning

Concerning outward material Churches, and the publick exercises therein.

Query 41. Whether any thing be a sin against which there is no Law or command in the written VVord of God, seeing the Apostle thus defineth or describeth sin, 1 *Joh.* 3. 4. *Whosoever committeth sin transgresseth also the Law; for sin is the transgression of the Law?*

Q. 42. What Commandement is there against building of Synagogues in the Old Testament, or the erecting of material Churches in the new? since the Jews moved our Lord to do a miracle by that argument, *Luk.* 7. 5. *He hath built us a Synagogue:* and he blames not their reasoning?

Q. 43. Is not the coming together into one place for the exercise of Religion, and edification allowed by the Apostle, 1 *Cor.* 14. 23. *If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say, that ye are mad? and verse 26. How is it then, Brethren? when ye are come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done to edifying?*

Q. 44. And may not such meetings be mixt Assemblies of learned and unlearned, of believers and unbelievers, seeing the Apostle said before, verse 23. *And there come in those that are unlearned, or unbelievers?*

Q. 45. May not an house built of purpose for such meetings with all conveniencies, and decently kept as the Synagogues were, and our material Churches are, be more convenient and useful to those sacred ends, then any common house, as Glasiers Hall, or the Bull and mouth usually can be, seeing, as was said before, the religious Jews so thought and spake, and our blessed Saviour contradicts it not, *Luk.* 7. 5. *For he loveth our Nation, and hath built us a Synagogue?*

Q. 46. Is not this place of assembling as well as the Congregation it self called a Church by the Apostle, 1 *Cor.* 11. 17, 18. *Now in this that I declare unto you I praise you not: that you come together not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, &c.* See also, 1 *Cor.* 14. 19. where the Apostle saith,

saith, Yet in the Church had I rather speak five words with understanding, than by my voice I might teach others also, then ten thousands words in an unknown tongue?

Q. 47. Whether Christ himself did not frequent the Synagogues to teach therein, seeing he himself saith to the high Priest, Joh. 18. 20. I spake openly to the world, I never taught in the Synagogue, and in the Temple, whither the Jews alwaies resort, and in secret have I said nothing? See Matth. 9. 35.

Q. 48. Whether the Apostles did not usually repair to those Synagogues, and first hear the Scriptures read and expounded, and afterwards speak and teach themselves in the same place, if they had an invitation or fair opportunity for the same, seeing Luke saith, Acts 13. 14, 15. But when they departed from Perga, they came to Antioch in Pisidia, and went into the Synagogue on the Sabbath day, and sat down. And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye men and Brethren, if ye have any word of exhortation, say on. See further, Act. 15. 21. & 17. 10. & 18. 19, 26. & 19. 8, &c.

Q. 49. Whether ever Christ or his Apostles did call those Synagogues by any reproachful names, as you do our Oratories and Churches by the name of Steeple-houses, and the like?

Q. 50. Did not the Prophet complain to God against the prophane and destroyers of the Synagogues, Psal. 74. 4, 5, 6, 7, 8. Thine enemies roar in the midst of the Congregations: they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once, with axes and hammers. They have cast fire into thy Sanctuary, they have defiled by casting down the dwelling place of thy Name to the ground. They said in their hearts, Let us destroy them together: they have burnt up all the Synagogues of God in the Land.

Q. 51. Whether our Saviour speaks against publick prayer in those places, or the posture of standing to pray, or only against an affectation of praise by an hypocritical practice, Matth. 6. 5, where he saith, And when thou prayest thou shalt not be as the hypocrites are: For they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men, seeing our Saviour saith from the mouth of his Father, Matth. 21. 13.

It is written, My house shall be called an house of prayer: For so it is said, Isaiah 56. 7?

Q. 52. Is it unlawful to call either Baptisme or the Supper of the Lord a Sacrament, or obliging mystery, since that name imports no more; and you cannot deny, but that both those are mystical things, and obliging mysteries, *viz. to the washing away of sin, and the following of Christ into his like death?*

Q. 53. What Scriptures have you that forbid the baptizing of Infants, or the sprinkling of them with water?

Q. 54. Did not Christ more for them when he took them up in his Arms and blessed them, saying further, that *of such is the Kingdome of God*, Mark 10. 13, 14, 15?

Q. 55. Were those Disciples commended by Christ, or re-proved, who would have kept back such Infants, Mark 10. 13, 14?

Q. 56. Whether did not Christ give the bread and wine to a mixt company, when he administred those elements to Judas as well as to the other eleven Disciples, Mark 26. 21. compared with Luk. 22. 21?

Q. 57. Whether did not the Apostles distribute those holy signs to some who discerned not the Lords body aright, because they were afterwards punished upon that account who had so received, 1 Cor. 11. 29, 30. *For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep?*

Q. 58. Yea, who is there among you who are called Quakers, or the other Sectarians your forefathers, that hath rightly declared the mystery of Christs body and blood in your dissentings from us, since none of you have declared this according to our Lords intent, *Job. 6. 33, &c?*

Q. 59. Did not the Apostles give these mystical signs to those that afterwards proved Schismaticks and Apostates, if not Hereticks likewise, though for the present time they professed true faith and repentance, seeing Paul saith, 1 Cor. 11. 18, 19, &c. *For first of all when ye come together in the Church, I hear that there be schismes among you, and I partly believe it: For there must be also heresies among you, that they which are approved may be made manifest*

nifest among you. When ye come together into one place, this is not to eat the Lords Supper, &c. And the Apostle John saith, 1 Joh.

2. 15. They went out from us, but they were not of us, &c ?

Concerning the present Ministers and Teachers, and their maintenance.

Q. 60. Were there no Ministers in this Nation that held forth the truth amongst us till you and your associates rose up, since we have our Lords promise, *The gates of hell shall not prevail against the Church*: and, *Behold, I am with you to the end of the world*?

Q. 61. What is become then of all your forefathers, theirs and ours, who dyed since the Apostles dayes, till your rising up with the pretended Spirit of Truth ?

Q. 62. If there were some taught of God before you were called, why are not they owned by any of you ?

Q. 63. Did Christ or his Apostles decry the whole Priesthood and Ministry that was in their dayes, though many of them were sufficiently blind and corrupt ?

Q. 64. Were not those Priests and Scribes that either walked in the Truth, or were well affected towards it, acknowledged by Christ and his Apostles, as *Joses the Levite*, afterwards called *Barnabas*, Act. 4. 36. and that Scribe which asked our Saviour concerning the great Commandment, *Mark* 12. 34. and many Priests also, *Acts* 6. 7 ?

Q. 65. Did not Christ ratifie the present Priesthood and their maintenance, when he sent the Lepers whom he cleansed to them to offer according to the Law, *Matth.* 8. 4 & *Luk.* 17. 14 ?

Q. 66. Where hath Christ or his Apostles forbidden the hearers to pay, or the Teachers to take Tythes ?

Q. 67. Where did Christ or his Apostles deprive any man, and much more so great a society of men of their birthright by Law, or their civil Inheritance, as you go about to deprive us the Ministers of this Nation of our legal rights and dues given by pious Benefactors, and confirmed by many Lawes and Acts of Parliament ?

Q. 68. Is the teaching Priesthood to cease till the spiritual *Melchizedeck* come unto us to blesse us after the slaughter of all our enemies with the heavenly bread and wine, *Gen.* 14. 18, 19. *Heb.* 7. 1, 2, 3. That you say that Priesthood of *Aaron* with the

Law annexed of Tythes is ceased under the Gospel?

Q. 69. Why then hath Christ, *Ephes. 4. 11, 12, 13, 14.* given some to be Apostles, some Prophets, some Evangelists, and some Pastors and Doctors, for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulnesse of Christ?

Q. 70. Is he an hireling that takes the salary and wages allowed by God and men for his labour which he doth faithfully? or he only that affects the wages alone, and not the work, leaving his charge in time of danger, and longing only for the shadow and rest, as being weary of the work, seeing our Saviour saith, *Joh. 10. 13. The hireling fleeth because he is an hireling, and careth not for the sheep?* See *Joh 7. 12.*

Q. 71. Are the Superiour powers hirelings because they take tribute and custome by Gods allowance for their support? *Rom. 13. 6. For, for this cause pay ye tribute also: for they are Gods Ministers attending continually upon this very thing.*

Q. 72. Is it then dishonest gain to take or require that which by the Lawes of God and man is appointed unto us for the work we do?

Q. 73. Do any follow the way of Balaam but those that for gain and reward sake are ready to curse Gods people, and to give evil counsel against them, that they may be drawn into whoredome, and commit iniquity and fornication against the Lord, as he did, *Rev. 2. 14. But I have a few things against thee, saith Christ, because thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, so eat things sacrificed to Idols, and to commit fornication?*

Q. 74. Did ever the Church of Rome cast greater reproaches upon the Protestant Ministers then you do, and are you not Jesuited by some of her Emisaries, that you would have them all one with another rooted out at once? Yea, what can the Devil himself desire more in this kind?

Concerning the inward Light.

Q. 75. Is there not a false light within men, as well as a true, seeing the Apostle saith of the false Teachers, *2 Cor. 11. 13, 14. For*

For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel, for Satan himself is transformed into an Angel of light?

Q. 76. Is not that false light the most dangerous darknesse, the hardest to be discerned and driven away, seeing our Saviour saith, *Matth. 6.23. But if thine eye be evil, thy whole body shall be full of darknesse. If therefore the light that is in thee be darknesse, how great is that darknesse?*

Q. 77. Are we not therefore to try mens pretended light by the Law and Word of God, seeing *Isaiah* saith, *Chap.8.20. To the Law and to the Testimony, If they speak not according to that, it is because there is no light or morning in them?*

Q. 78. What may men think of your pretended light, who hate so many of your Brethren in the Ministry of England, seeing the Apostle saith, *1 Joh.2.9. He that saith he is in the light, and hateth his brother, is in darknesse even till now?*

Q. 79. Is there not another light to go before the light of Christ, seeing the Wise men that came from the East were guided unto Christ by a star, *Matth. 2?*

Q. 80. Is not the sure Prophetical Word a light that shines in a dark corner, till the true day-light arise in our heart, seeing the Apostle saith thus, *2 Pet.1.19. We have also a more sure Word of Prophecie, wherunto ye do well that ye take heed, as unto a light that shineth in a dark corner, till the day dawn, and the day-star arise in your hearts?*

Q. 81. Whether the life of Christ be not the true light that men are to wait for, and wherein the true children of light are to walk, seeing the Evangelist saith, *Joh. 1.4. In whom was life, and that life was the light of men.* And the Apostle Paul saith, *Ephes. 5.8,9. Walk as children of the light, for the fruit of the Spirit is in all goodnesse, and righteousness, and truth?*

Concerning Prophets and Prophetesses?

Q. 82. Whether some men may not be acted with a spirit of falshood and delusion, even then when they think that they prophesie by the Spirit of God, as *Zedekiah* was, *1 King.22?*

Q. 83. Whether the Lord did ever send forth Boyes or stripplings to be his Prophets and publick Teachers, seeing *John* the Baptist who was born to be a Prophet of the most high, *Luk. 1.*

76. and was filled with the Holy Ghost from his mothers womb, *Luk* 1. 15. was not sent forth to preach and prophesie till he was thirty years old?

Q. 84. Whether there be the least probability that God will shew more savour, power and wisdom upon any other then he did upon his own Son when he was upon the earth, who was not sent forth to exercise his Prophetical office publicly, till he was about thirty years old, *Luke* 3. 23. that you should be sent out upon the same employment about half those years?

Q. 85. Whether the Lord will break his own orders and commands expressly set down in his Word, where he saith (as you already heard) by *Paul*, *1 Tim.* 3. 6. that a Bishop or Elder must not be a stripling or novice, *lest he be lifted up with pride, and fall into the condemnation of the devil?*

Q. 86. Where did Christ or his Apostles send forth women to be publick Prophetesses, as you have done many, and some of them not long since infamous for lewdnesse of life?

87. If you be extraordinary Prophets immediately inspired, as many of you pretend to be, where are the miracles which such inspired men wrought in times past?

Q. 88. What have you foretold by way of prediction which hath accordingly come to passe, as the Prophets, Apostles, and inspired men were wont to do?

Q. 89. Why do you quarrel with us for being called by men Doctors, and Masters, when both names signifie but Teachers; which office you take to your selves with authority more then enough in your writings?

Q. 90. Is it the receiving such names, or the arrogant seeking of them, and that in chief place (which was Christs own privilege) that our Lord prohibits, *Matth.* 23. 8. saying, *But ye be ye not called Rabbi, for one is your Master, even Christ, and all you are Brethren*, seeing the Apostle *Paul*, *Ephes.* 4. 11. calls the ordinary Teachers of the Church *Pastours* and *Doctours*, or *Teachers*, as was said before?

Q. 91. When many of you meet at a feast or repast, do not some of you sit in the uppermost rooms, as some of necessity must do? why then do you blame us or others for taking those rooms, when they are assigned unto us by the Master or Ruler
of

of the place? Is it the taking of those after a modest refusal and offer of them to others, or an arrogant affecting and seeking of them that Christ blames in the Pharisees, *Matth. 23. 6.* saying, *They love the uppermost rooms at feasts?*

Q. 92. Do not many of you stand up even upon tables, stools, forms and seats, when you speak to a great multitude, as we do in the reading-pues and pulpits prepared for that end? Is it then the taking and using of such places to a right end, or the pride and arrogance of the vain-glorious Pharisees, in affecting and striving for the chief seats that our Saviour reproves, *Matth. 23. 6.* saying, *They love the chief seats in the Synagogues?*

Q. 93. Do not you receive greetings and salutations from your brethren and disciples where ever you meet them, and even in the Market-place? And why do you blame this thing in us or others which your selves omit? Is it the giving or receiving of courteous greetings, or a proud Itch after honour and applause that Christ condemns, *Matth. 23. 7.* saying, *They love greetings in the Market-place?*

Q. 94. Whether is a multitude of disciples and followerr a sure sign that his doctrine is from heaven who is so followed, seeing the way it broad that leads to destruction, and many there be that find it, *Matth. 7. 13.* And the Apostle, *2 Per. 2. 2.* speaking of the false teachers, saith, *And many shall follow their pernicious way, by reason of whom the way of truth shall be evil spoken of?*

Q. 95. Seeing this Age is earthly-minded, and willing to serve God with that which costs them nothing, contrary to the pious and noble spirit of *David*, *2 Sam. 24. 24.* is it any great wonder that your doctrine against Tythes should find so many willing, yea, greedy entertainers of it, as it hath done since it was first broached?

Q. 96. Did ever Christ or the Apostles disturb the Priests and Ministers of their times while they were teaching the people, as many of you and yours have done?

Q. 97. Doth the Gospel ordinarily call any man from his lawful calling, whereby he should maintain himself and his family, seeing the Apostle saith, *1 Cor. 7. 20.* *Let every man abide in the same calling wherein he was called?* and, *Ephes. 4. 28.* *Let him that stole steal no more, but rather let him labour, working with his*

his hands the thing that is good, that he may have to give to him that needeth.

Q. 98. Were any of the disciples of Christ or his Apostles so strangely and prodigiously, yea, so phanatically and diabolically acted in their first conversion, or afterwards, as Sir *William Spencer*, *John Gilpin*, and others sometimes your auditors and followers have been?

Q. 99. Can any man guided by the Spirit of God speak against *Jesus of Nazareth*, as *Robert Collinson* and other of your Adherents have done?

Q. 100. Have so many fallen into distraction and madnesse in any sect, or under any doctrine, as there hath done among your hearers, especially where the number of disciples was no greater?

Q. 101. Under what sort of Teachers have so many hearers and followers out of so small a number laid hands upon themselves, as some of yours have done?

To say nothing of the Sorceries charged upon many of you, nor of the familiar spirits with which some of yours are reported to deal; can the best of you be so fully enlightened, and so totally filled with, and acted by the Holy Ghost, as you pretend to be, that are mistaken in so many things as your own books discover you to be? But I will conclude with the words of the Apostle, 2 Cor. 13. 7, 8, 9. *Now I pray God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad when we are weak, and ye are strong. And this also we wish, even your perfection.*

FINIS.

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